Then, in regard to the Ezhavas in the Ayurvedic Department, I think a good deal of encouragement is being given to Ezhavas, a large majority of whom are receiving help from Government. What further can be done will be done.

I do not think it will be possible to reserve any seat in this Assembly as at present constituted. I have only 23 nominated seats; and these are carefully distributed among the various unrepresented communities.

I have, as far as possible, been doing whatever I can to enable the public of all classes and creeds access to public roads maintained by Government.

As to the exclusion of Ezhavas from some of the schools, the number of schools open to particular castes alone is gradually dwindling, and at present the number of such schools is less than 12.

154. Needs of the Ezhava community.

Mr. M. KUNJUKRISHNAN (*Member, Nominated*) said that Ezhavas were still not getting adequate representation in the public service. Excluding the Devaswom, Army, and Maramath Departments there were altogether in the State service about 496 appointments carrying a pay of Rs. 150 and above each. Of these the Ezhavas who formed one-sixth of the entire population of the State could claim only 7 appointments. In the premier office of the State, namely, the Government Secretariat, there were no Ezhava Secretaries or Superintendents. The same was true of the Account Office. Nor were there any Ezhava officers of high status in the Education, Agricultural and Forest Departments.

To take up one or two particular departments, in the Judicial Department there was not a single Ezhava Munsiff. For the purpose of appointments, the High Court had classified the communities in the State under four heads *viz.*, Brahmins, Nayars, Christians, 'others'. The last group was a very comprehensive one including within its scope, all communities other than the three communities particularly mentioned. In this vast assemblage, Ezhavas had to take their chance along with so many others. It would be remembered that Ezhavas counted 7 lakhs in number, whereas Tamil Brahmins who were treated as a separate community by themselves were only 50,000 strong.

The Revenue Department was another department in which Ezhavas were not receiving due encouragement. Of the 16 appointments in the department carrying a pay of above Rs. 200, Ezhavas had only one appointment. Of the 31 Tahsildars drawing a pay of Rs. 175—200, only two were Ezhavas, one permanent and one acting. Among the 19 Stationary Magistrates, from among whom it was that the higher appointments in the Revenue Department were made, only one was an Ezhava. The number of Ezhavas in men, in subordinate services of the

LIBRARY ARCHIVES Kerala Legislative Assembly

Revenue Department was also very small. There were barely two Ezhava Proverthicars among the host of four-hundred and five.

In the Registration Department, there were 88 Sub-registrars, of whom only 4 were Ezhavas. One or two of these should be appointed as District Registrars. Of course in a department the head of which was himself a non-graduate, it could not be claimed that only graduates could be appointed to the subordinate ranks.

The premises of the S. N. V. English High School at Nedunganda stood badly in need of extension. There was an extensive compound belonging to the Sirkar *viz.*, the site of the Ariyittakunnu bungalow close by, a portion of which could be utilised for the school. Government had gifted properties to other institutions like the Union Christian College, Alwaye, and the Nair Service School. The same treatment should be accorded to the Nedunganda school.

DEWAN'S REPLY: Mr. Kunjukrishnan, you heard what I had to say to the two last speakers in regard to ensuring equality of opportunity for Ezhavas in the public service of the State.

Then in regard to the land for Nedunganda English High School, I shall come and inspect the spot with the Director of Public Instruction and see whether it would be possible to set free any land for that school.

155. Disabilities of Nadars.

Mr. D. ABEL NADAR (*Member, Nominated*) said that many pakuthi cutcherries were located in out-of-the way places and in places to which all sections of the public could not gain access. There were, for instance, not a few cutcherries situated in the midst of caste—Hindu houses. Another feature about these cutcherries was that many of them were housed in rented buildings. This should stop. The cutcheries should be shifted to central places accessible to all people and should be housed in Sirkar buildings. To mention a few particular instances, the Therur pakuthi cutcherry should be shifted to S. No. 1610 in the Therur pakuthi, the Iraviputhur pakuthi cutcherry should be shifted to some public place in the pakuthi, the Marungur pakuthi cutcherry should be shifted to near the Subramonyaswami temple, the Thengumputhur pakuthi cutcherry should be shifted to some place on the Manakudi road, and the Thamarakulam pakuthi cutcherry should be shifted to the Kottyady road.

The roads at Bhoothapandy should be thrown open to all communities at all times or the Taluk Cutcherry, Anchal office, Hospital, Pakuthi cutcherry, Girl's school etc., situated by the side of these roads should be shifted to some place accessible to all people. The Myladi street should also be used as a public thoroughfare.

Qualified Nadars should be freely entertained in all departments, so that the number of those in the service might be proportionate to the strength of the community. Those Nadar officers and ministerial service should be given promotions as a special case in preference even if the latter had put in longer service.

LIBRARY ARCHIVES Kerala Legislative Assembly